professed patronage of the Brahmans and that they gradually dropped into brahmanical habits of life and thought. A good many now wear the holy thread, and all profess to abstain from meat and fermented liquors. The return to Brahman initiation and dress was brought about by a Havika Brahman whose family exercised spiritual influence over the Amma Kodagas. They are still unlettered. There is a tradition current among them that in former times one half of Coorg belonged to the Ammas, and the rest to the Coorgs. The Ammas by virtue of their priesthood held their land free of rent. Their lands are even now very lightly taxed.

Internal Structure

The Amma Coorgs form a homogeneous community. There are two gotras among them, the Baradwaja gotra and Viswamitra gotra. They marry within the same gotra.

Marriage Customs and Ceremonies

The Amma Coorgs do not intermarry with the Coorgs, but the separation may be of recent origin. Marriage settlement is made only after the agreement of horoscopes. The young man's father, uncle, and other close relations assemble, when coconuts, plantains, and betel leaves are handed to the bride in token of settlement. The auspicious day for celebration is fixed to send invitations to the relatives on both sides. The dress and ornaments to be given to the bride are also settled. The preliminary formalities that are gone through are :—

1. The boy's party going to the house of the bride.
2. Their welcome with refreshments.
3. Nischithambulam.

The essential formalities are *mukadarsana*, and garlanding and *panigrahana*, tali-tying, presenting the bride with the wedding dress and ornaments, and feasting. There is no *homam* as among the Coorgs, but there exists the cutting of plantains in common with the Coorgs. On the arrival of the bride at the bridegroom's house, she puts rice on the lamp. On the third day they bathe, and celebrate the *sobhanaprasta*, if the girl has attained puberty already.

Pregnancy and Childbirth

When a girl becomes pregnant, *pumsavana* and *simantha* are performed. When she is about to become a mother, she is confined to a separate room. Her mother or some aged woman acts as midwife. Pollution lasts for eleven days after which she bathes to become pure. But it is only after 40 days that ganga puja is performed, when she bathes and becomes pure. Only then can she enter the kitchen. Cradling the baby takes place on the eleventh day. The naming ceremony takes place the same day.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

The extent of actual cultivation is difficult to estimate, owing to the survey being incomplete. The land under coffee cultivation on the 1st April 1870 was 5,222 acres less than on the same date in 1869, when 55,750 acres were held by Europeans and 29,930 acres by natives, or a total of 85,780 acres, yielding a landtax of Rs. 91,251 whilst the acreage in 1869-70 produced only Rs. 89,942. The assessment for each holder is, after an exemption for the first 4 years, from the fifth to the ninth year 1 rupee per acre and rupees 2 ever after whether cultivated or uncultivated land. The planters, however, hope that Government will reduce this landtax to 1 rupee per acre in consideration of the sore disappointments and losses from unforeseen causes, under the pressure of which 204 acres have already been resigned by planters and, to recover rupees 3,497 for assessment due, several estates amounting to 3,702 acres have been resumed and sold by Government.

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Chinchona cultivation, has been initiated on a small scale by Government in 1863 in a favourable locality 3 miles to the east of Mercara. There are now several hundred trees in a thriving condition, that yield quantities of seed for distribution and for rearing new plants in the hothouse, which was erected for the purpose on the premises of the Central School. Plants have already been distributed to those taluq cutcherries, in the compounds of which they were thought likely to grow, and the experiment has to some extent proved successful. Seed and plants have also been given to private persons. On several coffee estates small patches have been planted with chinchonas for estate use; but the special cultivation on a large scale has not found favour with any planter, though there is little doubt, that, wherever in the open coffee grows, which belongs to the same natural order viz: Chinchonaceæ, the Chinchona will also thrive. There is some diffidence as to its success as a financial speculation, seeing that the Govern-

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4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

175 648 the old government since so well known as Zemindars or Polygars.

175 631 Up to this time the little Coorg country seems to have been of no political importance. Its chiefs, called Náyakas, ruled over their small Kómbus (districts), levied taxes within their dominions, which they guarded by boundary and defensive ditches (the Cadangas) and to assert and maintain their self-constituted importance they engaged in frequent feuds amongst themselves. The Keimatta or ancestral monument of the Achu-Náyaka of Anjigheri-nád in Kiggatnád taluq is still in good preservation. The family was exterminated about 60 years ago. Of the Beppunád chiefs the name of Utta Náyaka of the Arméri house is still in popular remembrance. In Padinalknád the name of Karanembáu, the chief at Bhágamandala is mentioned with veneration. There may have been more Náyakas, and very likely one over each of the 12 Kómbus or districts, but the names of their houses are no longer known.

175 643 648 According to the Ráya Paddhati in Dr. Francis Buchanan's "Journey from Madras through Mysore etc." vol. III. p. 125, one of the chief Polygars, who on the decline of Vijayanagara assumed independence, was Sadásiva, the son of the Ganda of Kilidi or Ikeri. Being endowed with a government comprising Guty, Bárakuru, and Mangalúru, his name was changed into Sadásiva-Ráya-Náyaka and he and his descendants, who were styled Rájas of Kilidi or Ikeri, possessed the government for 203 years (from 1559-60 to 1762-63 A. D.)

From intelligent Coorgs I have learnt, that during the reign of this neighbouring dynasty an Ikeri prince came to Coorg, and settled in Hálerinád. At first he assumed the pious garb of a Jangam or Lingaite priest and as such gained a considerable influence over the people of the surrounding Náds. When feeling sure of his position, he imposed upon

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

of the Jail, exercises the powers of a Magistrate over its inmates, who are superintended by a European Jailor.

The *Police*, with the exception of a small regular body of a miserable description in Mercara and Vírájenderpet, still maintains its rural character, as best adapted to the country.

According to the returns of the annual "Judicial Reports," the inhabitants of Coorg are neither remarkable[1] for their litigiousness, nor for an excess of criminality.

3. ADMINISTRATION OF REVENUE.

a. Land Revenue.

The Land Revenue constituted the chief source of the wealth of the Coorg Rájahs. It still forms the principal item in the annual income of Government. It will, therefore, be of interest to analyze the mode of assessment, peculiar to Coorg, for generations in use and still upheld by the British Government. The settlement was made in 1812[2] by Lingarájender, who caused the Shist accounts to be preserved in a kind of Domesday-Book in which all the vargas or farms are registered with great detail and accuracy, noting also the tenure under which each varga is held.

According to this *quasi settlement in perpetuity* we have to distinguish, besides the rentfree holdings, *four different kinds of tenures of land: Jamma, Ságu, Umbali and Jódi-tenure*, an arrangement nearly allied to what is called "Shivappa Naik's Shist" i. e. an assessment fixed in the time of Shivappa Naik, a polygar of Naggara.

The *Jamma-tenure*, from the Sanscrit "janma," a word conveying the meaning of "hereditary by birth," is the holding of the privileged class, called *Jamma-ryots*, comprising: Coorgs, Amma-Coorgs, Hegadas, Eimbokalas, Airis, Koyavas, Moplas and Gaudas. The light assessment of Rs. 5 per 100 butties of wet land with its accompanying Báné and Bariké was made originally on condition of military and general

[1] [Errata: this should read "remarkable nor neither." See Corrigenda, Cat. no. 116, p. 474 -- Analyst]

[2] [Errata: This should read "in 1813." -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

651 423 565 701 service to the State. The Jamma-ryots are still liable to be called out to repel outward aggression or quell internal disturbances, and to furnish all Police- and Treasure-guards, escorts, etc. in time of peace. Excepting old men and boys, there are now 7070 active Jamma-ryots of whom 4910 are Coorgs and, next in number, 1244 Gaudas.

423 651 433 The *Butty account* is a peculiar one and dates from the time of Lingarájender, who in 1813 had all the ricelands measured and the result registered; 100 butties of wet land mean an area which produces 100 butties at 80 seers per butty of paddy or rice in the husk. Since this produce, however, is depending on the fertility of the soil, it is clear, that the area of 100 butties varies according to the nature of the ground. There are 7 different qualities of fields, ascertained or supposed to produce 8, 10, 12, 14, 16, 18, and 20 seers of paddy respectively on an area of land, containing 256 square feet or a square of one kólu (bambu) 16 feet long, the original measure used for determining this account. To produce then 100 butties or 8,000 seers of paddy from these seven different kinds of fields, 1000, 800, 660⅔, 570, 500, 440⅘, 400 times 256 square feet or about 5·87, 4·8, 3·92, 3·35, 2·93, 2·61, 2·35 acres respectively are required. As a fair average, therefore, 3 acres may be assigned as an equivalent of 100 butties of land.

311 *Báné* is the highland adjoining the ricefields and generally clothed with forest from which each farm obtains its firewood, manure, grass, etc.

651 731 423 *Barikè* is the low swampy portion of land adjacent to or below the paddy fields, it remains uncultivated and is used for grazing purposes.

No remission of the Jamma-rent is ever made, except under extraordinary circumstances, such as the death of several members of a family, the entire destruction of property by fire or the loss of a large number of cattle. In these cases

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

and when the produce of their lands has been very meagre, the Jamma-ryots are allowed to pay Rs. 10 per 100 butties *for the quantity of land which has been cultivated*, instead of *five* rupees *for the whole farm*. It is also customary, under such circumstances, or when only women and young children are left in the house, to permit the whole of the Jamma-lands to be sublet on vára-tenure (division of the crop in equal halves between the tenant and landlord) for periods ranging from 1 to 5 years according to the particulars of each case. On being invested with the proprietary right to a farm, the Jamma-ryot has to pay a donation of Rs. 10 per 100 butties called "Nuzur Kánike," in 3 yearly instalments, and a fee of Rs. one termed the "Gatti-Jamma fee," on taking possession of the land. On the same terms a Jamma-ryot may claim as much available land, as he may like to cultivate, provided he takes an entire farm, failing which his Jamma-rent is doubled for the additional portion. He likewise may also resign his Jamma-land or Government may, for good reasons, resume it. When invested with the land, by the Superintendent of Coorg, a formula is spoken, intimating, that the holder has received the hereditary right to the land on the feudal conditions laid down, and at the same time a handful of the soil of the land he has applied for is given to him. Similarly when resigning land, the Jamma-ryot lays down before the Superintendent a handful of the soil as a sign of his relinquishment of all rights to the land. Except with the consent of the Government Jamma-land cannot be alienated and is never marketable, nor can it be mortgaged.

A Jamma-farm consists of from 10 to 1,500 butties of wet land, according to the extent of soil susceptible of cultivation and from ancient times it had an apportioned number of slaves as "glebae adscripti." These became liberated under the British Government, but for many years their freedom was merely nominal and the economy of the Coorg houses

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

423 remained undisturbed. But the subsequent settlement of
567 British planters rudely disturbed the dormant slave-question
648 to the great inconvenience and loss of the Coorgs. Many slaves ran away from their masters who, unable to compete with the Planters' cash-payments, had no means of cultivating their farms. Government, though earnestly appealed to by
423 the Coorgs, could not restore their slaves. The Coorgs then
427 prayed, that they might be allowed, to sublet their Jamma-
648 lands. The question with its various bearings was an important one both in the interest of Government and that of the Jamma-ryots. But the difficulty seems to have been judiciously and satisfactorily solved by Mr. Bowring, the late Chief Commissioner. It was decided, that one quarter of the entire holdings only should be allowed to be sublet on vára and that amongst the new tenants preferential claim should be given

1st to the holder of the farm,
2nd to the proprietor of the adjoining farm,
3rd to the cultivators of the same village,

so that, whilst the subletting Jamma-ryot is not relieved of his feudal obligation to Government, his more powerful or opulent neighbour has to contend against these preferential claimants.

● 651 That the measure affords relief to the ryots is proved by
423 the fact, that on the 1st April 1870 73 Jamma-ryots had
427 availed themselves of the boon to the extent of 12,642¼ butties of land. At the same time 112 ryots were allowed, on the plea of distress, to sublet Jumma-land amounting to 24,751¼ butties. It is assumed, that the expenses connected with the cultivation of 100 butties of wet land, when the ryot uses his own bullocks, amount to about 71 per cent of the whole out-turn, the land-tax on the holding is Rs. 5 per 100 butties, to which house-tax, Dhúli-paddy and other items, which bring up the total taxation to about 9 per cent, have

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

to be added; so that the profits are about 20 per cent. The farms produce also oranges, vegetables and coffee, free of tax on plots of Báné-land less than ten acres, which add to the income of the proprietor; but on the other hand, as all the members of the family live under the same roof and subsist on the produce of the same farm, there is little real profit left. However light the assessment of the Jamma-ryots may appear to be, the changes effected in the general administration of the country and the imposition of various taxes have greatly modified the relative value of this tenure. The establishment of a number of departments, the officers of which with their subordinates are frequently on the move, imposes—almost of necessity—services on the Jamma-ryots for the performance of which formerly their slaves were used and which consequently now the masters with their crude notions of free trade very unwillingly perform. Of the Coorgs, whose pride as a martial race has always been fostered by Government, it can hardly be expected, that they should readily carry the camp-loads, etc. of the public functionaries, and the exigencies of the Sirkar, in this respect, might perhaps be fulfilled without too much wounding the self-respect of the Coorgs. Many Jamma-ryots, it is said, are on the point of resigning their Jamma—with the intention of holding their land on Ságu-tenure and thus escaping these vexatious services!

In 1869-70 the revenue from Jamma-lands amounted to Rs. 50,893—9—9.

The next holding is called *Ságu-tenure* (from the Canarese ságu, to be under cultivation) and should be considered as the *normal assessment*, all others being exceptional. The tenants pay Rs. 10 per 100 butties land-tax, are not bound by their tenure to render feudal service to the State and may claim remission of assessment for those fields of their farms, which they are unable to cultivate. It is estimated, that of their total produce the Government demand amounts to 14

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

423 651 per cent and their profits, after deducting all expenses, hardly exceed 7 per cent in good seasons.

Excepting old men and boys in both cases, the number of Ságu-ryots is nearly double that of Jamma-ryots, amounting to 13,500 of whom the greatest number are Gaudas viz. 3654, and next Holeyas, viz. 3605. There are only 40 Coorgs holding land on Ságu-tenure.

423 643 648 [567] It may here be stated, that the late Rájah's twenty farms, called Panyas, which on the assumption of Coorg by the British in 1834 amounted to 46,8724 butties of land with 168 predial and 1055 disposable slaves were, at the recommendation of the Devána, divided into the original vargas (farms) and disposed of like all other land held on Ságu-tenure, the predial slaves remaining attached to such estates as they belonged to and the others were entrusted to the care of respectable ryots, who were required to maintain them on the same terms as ordinary labourers, paying them the same rate of hire, demanding their attendance only during working hours, and especially allowing them the entire management and control of their family affairs and the settlement of their children's marriages. Some of the Panyas were allotted on Jódi tenure to religious establishments.

311 651 423 *Waste land*, now taken up for cultivation, is chiefly held on Ságu-tenure. Considering, however, the difficulty and expense of reclaiming waste land for wet cultivation, Government has sanctioned a certain progressive scale of taxation, according to the number of years, such farms have been lying waste. Thus land lain waste for 5-10 years, if brought under cultivation, pays one-fourth of the assessment the first year, half the second, three-quarter the third and the full amount of tax the fourth year. Besides this graduated assessment, for land left uncultivated from

10 to 15 years one year's assessment is remitted,
15 „ 25 „ two „ „ „

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

25 to 35 years three year's assessment is remitted, 311
35 „ 50 „ four „ „ „ 651
above 50 „ five „ „ „ 423
after which periods of remission the above scale of taxation comes into force.

If any ryot, who undertakes to cultivate lands on these conditions, declines before the expiration of his term to cultivate any longer, he will be liable on relinquishing his land, to pay one-fourth of the amount of tax, which he would otherwise have been exempted from in the first year, half of the amount for two years, three-quarter for three years and the full amount of tax to be paid for four and five years. 423 651 686

It often happens, that a Ságu-ryot transfers his land for a certain sum of money in favor of another tenant; but, whilst Government does not forbid the transaction,—for the money thus obtained may be a fair reward for the ryot's trouble and expense on the land—, it does not admit the ryot's claim to proprietaryship in the land. On the ryot relinquishing his land, the name of the first applicant for the same will be registered without reference to any private arrangement, but such transfers are generally satisfactorily settled. 651 425 423

It may be remarked, that in Yélusávirashíme the Ságu-tax is levied on a portion of wet land capable of producing 60 Kandagas of grain, or 120 butties by measure at the rate of 16 rupees 651 423 [841]

The total revenue from Ságu-holdings amounted in 1869-70 to Rs. 77,246—15—5.

Umbali-tenure (from the Can. umbali, a plot of ground free of rent) is held on account of services performed by certain ryots in the Rájahs' times and is lightly taxed at three rates viz: one, two and a half and three rupees per 100 butties, a sannad (titledeed) for the tenure having been given by the Chief Commissioner. The revenue from this tenure being in 1869-70 Rs. 6774—3—6 and assuming the average tax

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

651 423 at the rate of Rs. 2—8 per 100 butties, the whole extent of Umbali-tenure would be about 448,900 butties.

651 423 622 An addition, at least in name, to these Umbali-holdings has been lately made at the recommendation of Capt. Cole, who proposed "that a fixed remuneration in the shape of a reduction in the assessment on the land, held by each Patél, be allowed to him as a "*Gaud-Umbali*" for the large additional work thrown on the Patéls by the effects of advancing civilization, by the opening out of the country and by the settlement of Europeans." This measure was hailed with satisfaction by the Patéls; most of them fixed the Umbali on the hereditary lands of their houses and in some cases the Umbali amounted to the entire assessment on their lands, which by this remission became virtually Jhágir or free, so that the "Gaud-Umbali" should be classed with the Inám-lands or freeholds.

651 423 The *Jódi-tenure* (from the Can. jódi, a favourable quit-rent) is the holding of land which has been alienated to the office of the Patéls in the Yélusávirashíme- and Nanjarájpatna-taluq and for the maintenance of religious establishments, in all parts of Coorg. Half of its original assessment having been relinquished in favour of the holders, the Sirkar receives only Rs. 5 per 100 butties as from Jamma-land. Like this the former cannot be sublet and, if left uncultivated, it is at the disposal of the district officers and may be given by them to any ryot on Ságu-tenure, when 5 Rs. of the land-tax are paid to Government and the other 5 Rs. to the religious establishment to which it belongs. The revenue of the Jódi-tenure in 1869-70 was Rs. 5,930—5—7.

All these different holdings were liable to three additional taxes payable to Government viz: ghee-house- and Dhúlipaddy-tax.

The *ghee-tax* amounted to half a seer of ghee for every 100 butties of land and was paid in consideration of the Sirkar's expense on feasting the Coorgs, who assembled at

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

the Huttari- and Gauri-feast at the Rájah's palaces for exhibiting their national dance, accompanied by singing and instrumental music. At the general request of the people it was abolished, as the English Government neither fed nor gave the dancers presents on these occasions. 651 423

The *house-tax* is paid by every farmer at the rate of 9 As. 7 P. per family, Pariahs paying only half that sum. Merchants and other classes pay according to their caste or trade from 3 As. 2¼ P. to 3 Rs. 10 As. 10 P. per house. 243 423 651

The *Dhúli-paddy-tax* was originally of an eleemosynary character, being voluntarily given to the Haléri-Jangam who first pretended to be satisfied with an offering of the refuse paddy (Dhúli *Can.* dust) but, who on having usurped the Coorg Samsthán, imposed the tax by right on all ryots, vide p. 230. Since 1834 the rule was, that ryots, cultivating from 25 to 50 butties of wet land, had to pay ¾ of a butty of paddy—but no refuse!—and for 50 and upwards 1¼ butty of paddy to Government. In Gadinád and Yedavanád the ryots paid three Hannies or six seers in addition to every rupee paid for the land rent instead of the Dhúli-paddy-tax.

The paddy thus collected amounted in 1835 to 3,323 butties and in 1868-69, when this impost was commuted into a money payment of Rs. 3—3—7 per 1¼ butty or 120 seers,—this being the average market price of paddy for the 5 previous years—, it yielded Rs. 18,304—6—3 which at the above rate represents 8,516 butties, an increase of nearly 2¼ times and a considerable item in the land revenue!

The *Inám-holdings*, or rentfree lands, are either granted to religious institutions or for service rendered to the State and represent a nominal land-tax of Rs. 17,298—8—4. For *Dry-cultivation* the land is divided into fields and pieces of ground, denominated in the Registers respectively "Sargas" and "Tundus," each of the latter measuring from one to two cawnies and the former comprising from one to eight tundus. 423 651

4: Richter M, G-5 (ca: 1856-1870) 1870 AW5 Coorg AW5

423 651 Though the name, situation, size and extent of each tundu is minutely specified in the Registers, no mention is made of their estimated produce. Practice has, however, established the rule, that Government should receive one sixth of the gross produce, which in 1869-1870 effected a revenue of Rs. 9,362—3—5. When several families unite in cultivating pieces of dry land, each ryot contributing his share of labour and agricultural stock according to his means and receiving a corresponding proportion of the produce, such a farm is called "Hola-kula" or family field. The house-tax is, however, collected from each ryot.

423 651 245 With the year 1866-67 a new source of land revenue arose from the *assessment on land* taken up *for coffee cultivation*. After much deliberation and correspondence on the part of the "*Coorg Planters' Association*" and *Government*, the latter finally resolved in October 1863, to abolish the "Halut" or excise duty of 4 as. per maund of 28 lbs., or one rupee per hundredweight of clean coffee and to substitute on acreage rental on the following terms:

From the first to the fourth year the land is rentfree from the date of acceptance by the District Officer of the tender for the grant.

From the fifth to the ninth year one rupee per acre on the whole area, except a certain proportion of waste grass land.

From the tenth and subsequent years two rupees on the same area.

The Planters' Association (in September 1864) expressed itself entirely satisfied with these Rules which on the whole were considered both "just and liberal." A six years' experience, however, under adverse circumstances of bad seasons, Bug and Borer convinced the Planters, that the assessment, having been fixed upon too sanguine expectations of coffee-produce and therefore wrong premises, had turned out to be unjust and illiberal, and in some instances had become actually

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

oppressive. Government has therefore been addressed by the Association to relieve the distress of the Planters by reducing the assessment to eight annas per acre on the whole area, instead of two rupees. 657 423 245

The total revenue from coffee assessment amounted for 1869-70 to Rs. 89,942—1—5 against Rs. 91,251—12—5 for the year previous.

With regard to the *disposal* of *waste lands* the following Rules have been framed by Government: 648 656 423 425

I. Waste lands in which no rights of private proprietorship, or exclusive occupancy exist, and which may not be reserved as hereinafter (Rule XVIII) provided, may, until further notice, be sold under the following rules.

II. Applications for land under these rules, shall be addressed to the Superintendent of Coorg, and shall comprise the following particulars:—

a) The estimated area of the lot applied for.

b) The situation of the lot and its boundaries as accurately as can be stated.

III. No lot shall exceed 500 acres. Within the limits of towns, the maximum extent of a lot shall be 10 acres. But any person may apply for several contiguous lots, each not exceeding the above limits.

IV. Every lot shall be compact and shall include no more than one tract of land, capable of being surrounded by a ring fence, and when the lot touches a public road, the length of the road frontage shall not exceed one half of the depth of the lot.

V. No lot shall be sold until the area has been estimated by the Taluq authorities. Before a title-deed is granted the lot shall be surveyed by the Government Surveyors.

VI. If on receipt of an application under Rule II, the Superintendent has reason to believe, that the lot applied for is saleable under these Rules, he shall call upon the applicant to deposit with him the estimated cost of surveying the lot and of marking it out with boundary marks, unless the land has been already surveyed and demarkated. The Superintendent will refund to the depositor any portion of his deposit which may not be actually expended in the survey and demarkation, and the depositor shall pay any deficiency.

VII. If the applicant fails to deposit the sum required under Rule VI within six weeks from the date of demand, his application shall be null and void.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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The Registration of these Assurances according to Act XVI of 1864 appears not to be much appreciated by the natives, who shrewdly remark, that, if the Chief Commissioner's signature to their title-deeds cannot assure their validity unless registered by a local Official, what is the good at all of these documents; in fact they do not seem to care for them and are likewise prejudiced against the obligatory registration of their Jamma-sannads.

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Amended Rules for carrying out the substitution of an acreage on Coffee lands for the Halut or excise duty.

I. Surveyed estates, held free since 1st May 1860 are liable to be assessed at one rupee an acre on the whole area from the 1st May 1864.

II. Unsurveyed estates held free since 1st May 1860 to be assessed according to the proprietors' estimated area subject to adjustment of rent, if more or less than $\frac{1}{10}$ difference on the survey reaching them.

III. All Government unassessed lands granted for Coffee cultivation, whether cultivated or waste, to count for assessment from date of grant, or the land to be given up and the grant resigned.

IV. Every Coffee holding on Government Cardamom land of which the Cardamom rent has ceased to be paid, will count for assessment at one rupee an acre on the whole area from the 1st May in that year when the rent ceased.

V. Cardamom plots taken up for Coffee cultivation but still waste, and paying rent to Government annually until expiration of lease in 1865-66, will be assessed at one rupee an acre on the whole area from the first May 1866 or lapse to Government on that date.

[249] VI. Cardamom plots wholly cultivated will be assessed (as if on the 5th year) from the year on which Cardamom rent ceased to be paid.

VII. All lands now liable to assessment will be charged upon the estimated area in acres, as returned last year, unless corrected by the tenants at time of assessment, which in each case will be subject to adjustment on survey.

VIII. In all cases of adjustment of rent, whether to credit of Government or the tenant, to take place from the first instalment of rent due after the land has been surveyed.

IX. In all cases when the survey papers and title-deed are ready for

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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delivery, the cost of the survey must be paid at the Superintendent's Treasury, before the papers are handed over.

X. Every title-deed should have entered on its back the years and rates of assessment payable to the Government on the land which it represents.

XI. The assessment when directed to be commenced should be conducted at Mercara by the Superintendent, by Taluqs and Nádu, one Register for each Nád being completed before proceeding to another on the basis of the Registry of areas of coffee lands taken last year.

XII. The Bána-lands of the Coorgs being included in their Sannads as part of a tenure with a permanently fixed rent, and assigned hereditarily to them for ever, not to be subject to the assessment of coffee lands; unless when cultivation is over 10 acres, such land be separated from the varga or farm.

XIII. Coffee gardens, backyards, and fields in and around the suburbs of towns, if one acre or upwards in extent, to be assessed under the new Rules.

XIV. Valuable timber in forests already in possession and about to be felled, to be purchased by the tenant paying a royalty upon each tree.

XV. The Settlement-Office to commence a Register by Taluqs and Nádu, taking the Survey Register at Mercara for a basis, but completing all the holdings in each Nád without reference to the survey having reached them or not.

W. H. KERR,
Superintendent.

Superintendent's Office,
Mercara, 4th August 1864.

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Until lately, when, to swell the meagre returns of the Forest Department, the *rents from cardamom jungles* were transferred to its accounts, this assessment formed a legitimate item of the land revenue and amounted in 1869-70 to Rs. 32,796—2—2. Lieut. Connor states, that in Lingarájender's time the revenue from this source amounted to Surat Rupees 100,800. Dr. Moegling mentions Rs. 80,000 as the average return in the time of the Rájahs. (vide p. 91.) To explain the great difference between these returns, the natives say, that the item in the Rájahs' accounts does not represent a rent but the profit made by the sale of the cardamoms which were Sirkar monopoly. If this statement is

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

651 correct, it is rather surprising, that the English Government
423 was less successful in its profits from the same monopoly!
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General Fraser in his "Rules" or Hukumnáma of August 1834 promulgated in Para 31:

"As some of the ryots are in the possession of cardamom grounds, they shall as hithertofore deliver their whole produce to the Sirkar. They shall be paid at the rate of 20 Rs. per maund of the first sort, 17 Rs. for the second sort, 15 Rs. for the third and 12 Rs. per maund, if the cardamom seeds have been removed from the capsules. They are prohibited from selling their cardamoms to any other person but only to the Sirkar. If they violate this rule, they shall be fined in a sum equal to double the value of the cardamoms which they have offered for sale to other persons".

Yet in turning to the Revenue Statistics of 1834-35 the entry under "Cardamoms" shows only Rs. 7,348—4—11, and in 1842-43 it sank as low as Rs. 3,744—4—0; but in 1856-57, when the cardamom jungles were leased by Government, the revenue suddenly rose to Rs. 26,512—12—8. May the falling off of this revenue be perhaps accounted for by Capt. LeHardy's arrangement as proposed in para 159 of his Jammabandi Report of 1834-35?

"There are at present five separate establishments employed in superintending the cardamom grounds; but, it appears that the duties of three of these may with advantage be transferred to the Párspatisgárs of Náds bordering on the Western Ghats on giving the latter a small increase of establishment."

This arrangement must have weakened the control over the most exposed and productive jungles. Cardamoms being worth in the market from Rs. 5[illegible] to 65, the Government rate of payment viz. Rs. 12 to 20 per maund offered a strong inducement to smuggle the spice beyond the Ghats and to sell it in Malabar!

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Drawing the administration of land revenue to a close, we may remark, that the routine of collecting the revenue and the class of functionaries engaged in the work are much

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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the same as organised by General Fraser in 1834. According to his Hukumnáma

Para 12. "The Subadárs Párapatiagárs and Sheristadárs are to pay particular attention to the cultivation of their respective Taluqs. The increase of the land revenue being entirely dependent on the exertions and activity of the Subadárs and Párapatiagárs, they shall use their best endeavours to extend cultivation by giving every encouragement to the ryots."

P. 13. "In the months of January and February the Subadár and Sheristadárs in conjunction with the Párapatiagárs shall visit every village in the Náds and make an enquiry through the Patéls into the state of the village and the circumstances of the ryots. They shall ascertain whether the whole of the ryots of the villages are capable of bringing under culture the uncultivated land. In cases where the ryots may not be able to cultivate the whole of the land which they possess, they shall be encouraged, and advances shall be made to them for buying bullocks, seed, ploughs and other implements of husbandry, the same being reported to the Huzur. The amount of these advances shall be recovered from the ryots after the crops are reaped."

P. 19. "The Subadárs and the Párapatiagárs shall administer the revenues of their districts in such a manner as may be advantageous both to the Sirkar and to the ryots and which may increase the happiness of the people and the prosperity of their respective Taluqs and Náds. They should not hesitate to suggest to the Sirkar such measures as may, in their opinion, be calculated to improve either the revenue or in any other respect the well-being of the country."

P. 20. "In the months of June, July and August the Párapatiagárs shall again go to the villages and institute an investigation assisted by the Patéls into the state of the cultivation and send reports to the Subadárs, who shall submit an abstract thereof to the Huzur."

P. 21. "In October and November the Subadárs, Sheristadárs, Párapatiagárs and Shánabhógs shall visit the villages and Náds and inspect the crops and send an arzi (report) to the Huzur, reporting the degree of improvement which may have been made in cultivation, the state of the crops and also the damages, if any, which the crops may have suffered from any accident, either from the overflow of nullahs (streams) or depredations of elephants, etc."

P. 24. "In December the Subadárs and Sheristadárs are to repair to the Huzur Kacheri and assist in the preparation of the Jummabandi accounts in the usual manner. They shall according to custom give an agreement

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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423 (kei-kágada) stating that they will collect the kists (instalments of revenue) from the ryots and remit the amount to the Huzur."

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634 For the supposed convenience of the ryots Government allows them now to pay:

2	Annas	of each	Rupee	of assessment in January
3	"	"	"	" February
4	"	"	"	" March
4	"	"	"	" April
3	"	"	"	" May.

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423 On the Superintendent's annual tour of inspection—*Jamma-bandi*—throughout the province, a halt is made for two or three days in each Nád to review and settle its accounts etc. The business consists generally of little more, than the mere form of reading over to the ryots the detailed statements of the quantity of land cultivated and amount of assessment payable by each.

As Head-quarters move on, the Superintendent is accompanied by the Jamma-ryots of the Nád and preceded by a native band of musicians. On approaching the boundary of another division, long files of stalwart peasantry are marshalled on the border to receive and conduct him through their Nád. On a bamboo frame-work prasáda (offering of food) is spread in his honor, consisting of oranges, plantains, coccoanuts and flowers, the Párapatiagár and Patéls offer limes and flower-wreaths, kind words are interchanged, local wants discussed and the Queen's honored representative marches on to his encamping ground, which is always the most picturesque spot of the Nád.

Since 1834 the steady progress of the land revenue, exclusive of cardamom and coffee, is exhibited in the subjoined quinquennial statement.

1834-35	Rs.	89,915.	1854-55	Rs.	128,917.
1839-40	"	102,270.	1858-59	"	145,949.
1844-45	"	108,498.	1864-65	"	167,803.
1849-50	"	127,118.	1869-70	"	150,661.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

655 The Assistant Conservator in charge of the department
654 is under the general control of the Superintendent of Coorg
185 and in fact his Revenue Forest Officer, but departmentally he is a third Assistant to the Conservator of Forests in Mysore. His functions hitherto have been the inspection of and report on those forests which were applied for by coffee planters, the inspection and working of reserved forests, the cultivation of tree-nurseries and the superintendence of the collection and sale of sandalwood and forest produce, the latter comprising resin, pepper, tamarind, soapnut, gallnut, bees' wax and areca nut. The forest receipts in 1869-70 amounted to Rs. 92,668—1—6 and are thus accounted for:

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1. Timber	Rs.	13,645—15—11.
2. Sandalwood . .	„	45,027—14— 3.
3. Forest produce .	„	1,198— 1— 2.
4. Cardamoms . .	„	32,796— 2— 2.
		92,668— 1— 6.

c. *Revenue Survey.*

654 In the time of Lingarája, from October 1815 to October
648 1817, a topographical survey of Coorg, which then also comprised the two taluqs Puttúr and Sulya, was completed by Lieut. Connor at the request of the Rájah. To judge from the "Memoir of the Codugu Survey," written by him, and his beautifully executed map on a scale of one mile to an inch, 1/1 Lieut. Connor's task, accomplished in so short a time, is a giant's work and a lasting memorial of his energy and high professional skill. On an area of 2,165 square miles, then far more densely wooded than at the present time, he made no less than 118 triangulations, ascertained and measured 732 boundary stations and took the bearing and distance of 454 villages from fixed trigonometrical points; and on his map, every plot of cultivated land was carefully laid down.

1/1 [Errata: This should read "one inch to a mile." See corrigenda, Cat. 116, p. 979 – Ann.Ist.]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

The extensive cultivation of coffee and the consequent acreage-assessment rendered a Revenue-survey necessary and the Field-establishment organised in 1863 under the superintendence in succession of Mr. Plumb, Lieut. W. Freeth and Lieut. R. M. Clerk has ever since been at work. A detailed revenue survey of thousands of petty holdings is, however, a far more laborious and tedious task than a topographical survey, and consequently requires much more time. As a beginning of a new topographical survey of Coorg, Horur-nárokkalnád in Mercara-talu: has been completed by Lieut. Freeth, and the work is continued by Lieut. Clerk along with the revenue survey. The reasons given for the delay in completing the operations of the survey are the reduction of the establishment, interruptions from heavy monsoons, subordinates being prostrated with fever etc. added to the incorrectness of the data upon which calculations were based.

The mapping of the field-work is executed in the Madras Central Office.

Memo. shewing the number of estates surveyed, mapped etc. from the commencement of Survey in 1863 up to 31st March 1870.

Estates Surveyed.	European.		Native.		No. of estates mapped.	No. of estates lithographed.	Remarks.
	No.	Area in acres.	No.	Area in acres.			
2365	168	64809	2197	29496	1592	1164	Horur-nárokkalnád topographically surveyed and mapped—Area 20856 acres, at a cost of Rs. 2075 or 1 As. 7 P. per acre.

There are still about 21 European and 1,753 native estates to be surveyed. The cost to the Planter of surveying

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

his estate has been fixed by Government at the rate of three annas per acre.

d. Abkári.

Abkári, or the revenue derived from the manufacture or sale of intoxicating liquors and drugs, has, in spite of the best intentioned repressive measures of Government, proved a very expansive financial source, showing an increase of revenue since 1834, which indicates a most lamentable rate of consumption of spirituous liquors in so small a country:

Abkári revenue.

In 1834-35	Rs. 4,445.	In 1854-55	Rs. 20,022.
„ 1839-40	„ 17,409.	„ 1858-59	„ 32,266.
„ 1844-45	„ 15,646.	„ 1864-65	„ 140,491.
„ 1849-50	„ 25,983.	„ 1869-70	„ 75,146.

A Government Distillery having been erected at Fraserpet and rented to licensed contractors who within its walls manufacture arrack of a certain strength and pay for the monopoly a still-head-duty; it is assumed, that no other native liquor is produced in the country; but there can be no doubt, that many ryots distil a superior article from rice for feasts and home-consumption in general; this practice is, of course, interdicted and punishable, but who dares to denounce trespassers!

In the Rájahs' times a few people only knew the secret of distilling rice-brandy, and drinking was kept down by rules enforced in Coorg fashion, besides, it was dangerous in those days to get drunk; for if, according to the ancient adage "In vino veritas," there is truth in a bottle of wine, there must be a great deal of it in a bottle of brandy! Words spoken in an unguarded moment, if conveyed to head-quarters by one of the numerous channels of espionage, might cost the man his tongue, nose or head. There is no such fear now before the

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Bitianda Cariappah, Head-Munshi. 873
Kuttetira Eyappa, Treasurer.
Korovanda Ponnappa.
Shamana.
Chaurira Appeya,
Timoppeya Appeya.
Bittandra Muttaya.
Appaneravana Acheya."

The Plantation not succeeding so well as was anticipated, 871
though it is now in a hopeful condition, the Principal sug- 651
gested another plan and in September last (1870) the Coorg Headmen passed and submitted to Government for sanction the following resolutions:—

1. "With the sanction of Government an *Educational Cess* should be levied on the ryots of Coorg in the shape of a plough-tax, the mode and extent of levying which is to be left with the Superintendent's approval and authorisation, to the Headmen as on former occasions.

2. From the children of the ryots thus taxed, no schooling fees should be levied; the fees from other children in the *Anglo-vernacular Schools only* should be added to the local-cess-fund.

3. The money thus raised, which may amount to Rs. 3 or 4000, is not to supersede, but to supplement the ordinary educational Budget-grant and should be spent upon the *maintenance of the Mercara boarding-houses, the upkeep of the Vernacular and Anglo-vernacular school-houses and the extension of Vernacular education throughout Coorg.*

4. The management of the Cess-fund should be vested in the Principal of the Central School conjointly with the three principal Coorg Officials and the eight Subadárs."

Thus the Government system of education in Coorg may 658
be said to be of a comprehensive and an expansive character, resting on the sure and proper basis of Government assistance and conjoint local exertions and claiming the interest of all classes of the Coorg population. The work is still in its infancy, but promises well for the future.

Appendix II.

COMPARATIVE STATISTICS OF THE COORG REVENUE.

Sources of Income.	1834—35.			1839—40.			1849—50.			1859—60.			1864—65.			1869—70.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Land Revenue	89,915	6	3	102,270	9	4	127,118	14	10	162,664	12	7	182,859	15	8	286,560	4	9
Forest	7,348	4	11	65,032	12	10	13,950	1	5	38,522	12	10	102,218	10	4	106,658	8	6
Excise on Spirits and Drugs	4,445	0	0	17,609	8	0	25,983	13	4	32,266	0	0	142,510	10	10	66,374	11	7
Assessed Taxes, etc.	5,797	13	4	8,076	6	7	9,733	15	9	10,955	3	11	13,333	7	5	3,027	13	0
Stamps	0	0	0	0	0	0	0	0	0	0	0	0	17,262	8	3	33,741	14	1
Post and Service Lables	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	6,129	8	2
Post Office	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	880	1	2
Electric Telegraph	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1,863	12	0
Law and Justice	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5,075	2	1
Registration Fees	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1,847	4	0
Public Works	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	70,480	3	2*
Miscellaneous	3,591	0	4	4,054	2	3	3,939	9	6	6,339	7	9	10,638	12	4	7,302	3	10
Local Funds	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4,518	15	2
Sayers or Inland Customs	5,923	14	2	8,267	3	6	0	0	0	0	0	0	0	0	0	0	0	0
Grand Total	117,021	7	0	205,310	15	6	180,726	6	10	250,748	5	1	468,824	0	10	594,460	5	6

Note:—Forest includes Cardamoms and Sandalwood.

Assessed taxes include Mohaturfa or tax on houses and shops, Income-tax and License-tax.

*Nearly the whole amount is a mere treasury-transaction for the accommodation of the Mysore Government.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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